Vol. XIX DECEMBER, 1906 No. 12

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

Behold, He comes in manner mild,
For unto us is born a Child,
Yet Son of God is He;
For unto us a Son is given
Who comes with all the might of heaven,
The Saviour, Christ to be.

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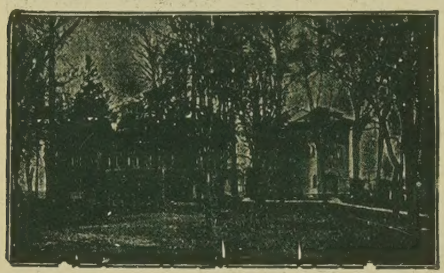

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Of the Church—By the Church—For the Church

Luther League Review

Glory to God in the Highest, And on Earth Peace, Good Will Toward Men

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.
"Fear not," said he, for mighty dread
Had seized their troubled mind,
"Glad tidings of great joy I bring
To you and all mankind.

"To you in David's town this day
Is born of David's line
The Saviour who is Christ the Lord,
And this shall be the sign:
The Heavenly Babe you there shall find
To human view displayed,
All meanly wrapped in swaddling bands,
And in a manger laid."

Thus spake the seraph, and forthwith
Appeared a shining throng
Of angels praising God, who thus
Addressed their joyful song:
"All glory be to God on high,
And to the earth be peace;
Good will henceforth from Heaven to men
Begin and never cease."

Christmas in Many Countries

CHRISTMAS is a universal festival. In Australia, they have only visions of falling snow and frozen skating ponds. Their Christmas cards are covered with drawings of the kangaroo, embellished with drawings of the wonderful blossoms of the hills and ferns of the valleys.

One December, not many years ago, they were building a new railroad through the heights of the Blue Mountains, where occasionally a little snow collects in the crevices of the rocks. An enterprising Sydney jeweler paid the foreman of a construction train to collect half a truckful of this snow and deliver as much of it to him as he could. On Christmas day in the jeweler's window was a huge snowball, resting on a deep iron tray, and when the news spread about the city traffic was blocked for several hours until the novel sight had melted.

Men who had not seen snow for generations, when they emigrated from the "old country," hobbled out among the throngs, and people struggled to get a glimpse of what they looked on as a sort of eighth wonder of the world.

In Germany the people adhere to the old traditions. The humblest peasant will beggar himself to give a little treat, or "Tannenbaum." They join around the little Christmas trees and they sing the songs of the Fatherland. The fireside gatherings of the home, the gathering of friends and relatives, and the real joy of living, and the blessings of Christmas are nowhere more truly enjoyed than in the German Fatherland.

There is a pathetic story illustrative of this sentiment. In the dreary winter campaign after the outbreak of the Franco-Prussian War a great part of Prince Frederick's army corps was cut off for days from its commissariat. Christmas came with thousands of men cold and hungry, but the old home traditions were not forgotten. The soldiers gathered staves of wood, pointed the tops of them, and sticking them in the snow hung lumps of black bread from them. Then they joined around these pitiful little Christmas trees and sang songs of the Fatherland till daybreak.

In Egypt foreigners used the palm branches in lieu of Christmas trees. It was the habit of the ancient Egyptians to hang presents from the fronds of the palm at certain joyful ceremonies connected with the annual overflow of the Nile. This developed centuries later into the green vision of fairyland that we decorate with lighted candles and dainty gifts today. The people in Calcutta and Bombay go through the sweltering heat of Christmas Day and look forward to pleasant breezes at night. Then they interlace about the verandas of their bungalows green sugar canes hung with tiny lanterns and presents for the little ones, to remind them of "home."

In Spain all work ceases at noon on the day before Christmas. The people make ready for the great midnight mass. Three hours before this every prison in the land is visited by judges, accompanied by advocates of men confined for minor offenses. All of these are released with a benediction and a present of a little money. In the morning the front door of every home is left open, and scavengers, postmen and porters enter and ask for a Christmas gift. Uusually these are freely given.

Norway has a beautiful Christmas custom. In front of every home on Christmas morning is fixed a pole. From it are hung offerings of corn and wheat for the winter birds. The Norwegian system of gift-giving is peculiar. Presents wrapped in huge trusses of straw are thrown into a house through windows or open doors. The recipients are left to guess where the offerings come from till the following Christmas Day, when there is a general confession all round.

Probably the most gorgeous Christmas spectacle in the world takes place in Lima, Peru. Here a wonderful procession several miles long winds through the streets bearing figures of hundreds of saints and the sacred pictures of the cathedral. Many thousands of soldiers in uniform, Indian women decked with ribbons and flowers, and asses heavily laden with choice fruits and harnessed with strings of golden bells, all appear in the line. On stands passed by the parade are representations of scenes from the Nativity. At night the city makes merry with guitars, castanets and weird native dances. The celebration ends with great public feasts, where rich and poor sit down together and exchange greetings.

Christmas is a festival of joy and gladness in all climes and countries. The angel's song of "Peace on Earth, Good Will to Men" seems to have carried its message of the Gospel, whether men will or no, into all climes; and the sweet story of old is always new as each year its glad festival recurs.

Greetings to Young Lutherans of America

From Pastor von Bodelschwingh

DURING the year the REVIEW has been permitted to publish a number of original articles relative to Pastor von Bodelschwingh and his Colony of Mercy. These articles found their way to this eminent servant of God. With this issue of the REVIEW we are privileged to give our readers a letter from Pastor von Bodelschwingh to the young Lutherans of America.

The letter was sent to be read at Canton, but was received much too late for that meeting. It will be none the less interesting and valuable now. Says the translator of the letter:

"It might be accepted as a greeting from that great old man of God. For he meant particularly the young Lutherans, because I wrote him I had written for the Lutheran young people of America, and they wanted to hear more about his blessed work.

"He is a good Lutheran himself. He has only read the article in the REVIEW."

Here is the letter itself:

BETHEL, September 19, 1906.

DEAR FORMER BROTHER—I sincerely and gladly thank you for your faithful love toward our old Bethel, and also for all that you shall further do for us. With this mail I send you the latest material about Bethel, and some pieces of literature about our Hoffnungstal (Valley of Hope), the youngest child of Bethel.

Oh, may the Lord pour out His Spirit, not only upon Germany, but upon America also, particularly upon the young people, that the spirit of serving charity, which must spring from pure faith, may penetrate America more and more, in order that the work of serving charity may grow and prosper to the glory of His name.

In true and thankful brotherly love,

YOUR OLD BODELSCHWINGH,

Past. Em.

It is interesting in this connection to note that last year Pastor von Bodelschwingh founded "The Valley of Hope," the youngest child of Bethel. This is near Berlin. It is for the friendless and homeless of the city of Berlin.

The Emperor gave him 10,000 marks toward a chapel in the Colony. It was dedicated in the presence of the Empress and Prince Eitel Frederick, second son of the Imperial family.

Interested as the Luther League is in this kind of work, and with the "Colony of Mercy" recommended as a book for their reading, this letter from Pastor von Bodelschwingh is of more than passing interest, and his greetings are greatly appreciated.

A Christmas Eve Wish

And How It Was Promptly Fulfilled

SUCH a Christmas Eve as it was! Snow crowned, icicle hung, glitteringly beautiful!

Beneath the latticed windows of the most hospitable home in all the town a group of merry children chanted a Christmas carol. Their blithe, strong voices rang out clear and shrill on the night air—children's joyous hearts praising the children's King. A little hand drew back one of the red blinds and a little face peeped out into the darkness, a pretty little face, framed in sunny hair. The sweet old hymn the children were singing was this:

"There came a little Child to earth
Long ago;
And the angels of God proclaimed His birth
High and low.

Out in the night, so calm and still,
Their song was heard;
For they knew that the Child on Bethlehem's hill
Was Christ the Lord."

Suddenly the singing ceased. A servant hurrying from the house had beckoned silence with his finger on his mouth, the other hand motioning that the children should at once disperse.

Having never before received any but the kindest welcome, they now hastened away with frightened faces, wondering why their treatment was so different this time.

"We can't have any noise here tonight!" was the only answer which the gruff servant muttered.

The tiny face peering out of the nursery window upstairs was full of disappointment as she dropped the blind and exclaimed to her sister playmate in the most vexed tone: "What

business had that tiresome old Giles to send those singers away, Pam?"

"I'm sure I don't know. Papa must have told him to, I suppose. Poor things, they expected to find Santa Claus here, as always!"

"Why, Pam, do you believe in Santa Claus? Now, do you?"

"Well, I'm not sure," little Pamela answered, reflectively. "But if we were both sure, what would you like Mr. Santa Claus to bring you tonight most of all, Primrose?"

"Oh, I'd like a baby doll!" and her blue eyes fairly sparkled with excitement as she clapped her hands in gleeful anticipation. "A baby doll, with eyes that open an' shut, an' curly real hair, an'—an'—little tooths, an'—an'——"

The door had been quietly opened and shut, and some one had entered unheard while Primrose was speaking. It was not Santa Claus, with his arms full of beautiful presents. It was only old nurse, her kind face all radiant and beaming. "Oh, but I've got something to tell you! What do you guess it might be?"

"Out with it, quick! Has grandpa sent in our Christmas box?"

"No, it's the Christmas angels have brought it. The sweetest gift that ever came to this house!"

"It must be my dolly, nursey," cried little Primrose, again eagerly clapping her hands with wild delight which she could not contain. "It's my dolly what the Kissmuss angels have bringed!"

"Yes, it's your dolly, sure enough," answered nurse, and there were tears in her kind eyes. "A real, live, beautiful dolly—a baby brother, my little dears!"

When the wonderful Christmas bundle afterward lay in nurse's lap, and she drew aside the many shawls in which it was wrapped, that Primrose might see her new brother, the child gazed in wonder as she bent over his tiny, sleeping face.

"Why, he's littler than my *old* dolly!" And the nurse laughed heartily at the surprise of her innocent blue eyes.

Primrose took another long, earnest look at the Christmas baby. His eyes were closed in sleep, the dark lashes resting on his little cheek. She stooped and gently kissed the small pink face. As she did so the child opened his eyes for an instant.

"Did you see him smile at me? He really smiled, nursey!"

"Then yours is the honor, Miss Primrose, of having had his lordship's first smile. An' it's a rare thing for a baby to be smiling at that age! But then," added the good woman, mysteriously, "these Christmas babies ain't like other kinds. They always knows a great deal, that's a fact."

As the precious baby was taken back out of the room, Prim's quick eye spied a feather on the floor, a white, fluffy fragment of the eider-down coverlet. To Primrose this was indeed a treasure trove, with which all the Christmas gifts of the next day could not for a moment compare.

"O nursey," she cried, joyfully, wonderingly, "Look, do look! Here's a feather from an angel's wing—one of the boo'ful Kissmuss angels that brought dear baby!"

(Condensed by permission from "The Little Lame Lord," published by the American S. S. Union, Philadelphia.)

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Lost a Quarter Mile From Home.

Miss Priscilla Battenfield, a young woman who had lived more than twenty years on the farm of David Phillips, near Maryville, had a singular experience last week. She was returning from the milk yard to the Phillips house, about a quarter mile distant, when she fell from a small bridge. She was not much hurt and got up, and, as she supposed, started toward the house again. She soon found, however, that she was lost. It was dark and she became "turned around" in falling, and instead of going toward the house, went in the opposite direction. She wandered about all night, and early the next morning arrived, almost crazed with fear, at the farm of James Rice, twelve miles south of the Phillips farm. An amusing feature of her strange experience was that all night she carried the pail of milk with which she had started to the Phillips farm house, and still had it when she appeared at the Rice farm. How much may follow upon a wrong start in life.—From the *Kansas City Journal.*

—❦—

Men who build monuments make their plans and try to set the foundations during the summer months, before winter sets in and the frost does harm. Why not lay the foundation of a bright, clean, pure life during the Junior years? It is one of the great missions of the Junior League to save the boys, by training them.

Luther League of America

Continuation of Seventh Convention Report.

The Evening Sessions.

Wednesday Evening, October 31.

The service began with an organ prelude and processional by the Trinity Boy Choir, who also rendered some fine selections during the evening. The Vesper service was conducted by Dr. Hall.

The evening was given to representatives of some of our colleges.

The first address was by the **Rev. J. N. Kildahl, D.D.,** president of St. Olaf College, Northfield, Minn., on "The Power and Work of the Christian College." Dr. Kildahl said:

Up to the time when our young men and women enter college they have, as a rule, lived at home, under the influence and supervision of their parents. Now they come almost entirely under the influence of the teachers and students of the college. The average high school graduate enters college at the age of eighteen years, and finishes his college course at twenty-two. This period of a person's life is probably the most formative. At that time human nature is most plastic. During these years a young man or young woman is most easily influenced.

We are all, more or less, consciously or unconsciously, influenced by our associates, by our superiors as well as our equals. But young people, who have not as yet formed their habits of thought and living, are more easily influenced than old people. And college students are especially subject to the good or bad influence of the college which they attend. The character of the average college student will be molded by the so called college spirit of his college, and he will to a great extent accept the views of his teachers. Especially will he be impressed and influenced by those of his teachers who have a strong personality.

If this be true, and I do not believe that any one will deny it, it becomes evident that it is of the greatest importance that the college which our young people attend is of the right kind. A man or woman's whole life will bear the marks of his or her college training.

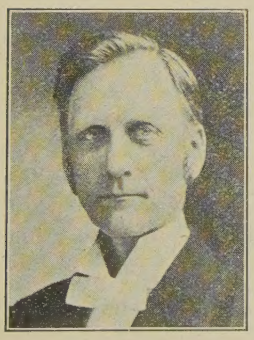
In connection with Dr. Edmund J. James' inauguration as president of the Illinois State University, last fall, a conference was held at the university by college and university professors from all parts of the country for the purpose of considering "Religious Instruction in the State Universities and Colleges." All who spoke at this conference agreed that there is no real education without religion. But when the question was asked: How can the State schools give religious instruction? all seemed to feel that it was a very difficult problem to solve.

In my opinion it is not only difficult for the State college to give religious instruction, it is simply impossible; for this reason, that you cannot teach religion without teaching dogmas, and religious dogmas have no place in a State college. It is even difficult for the State schools to teach Christian morals, because all sound Christian morality rests on Christian theology.

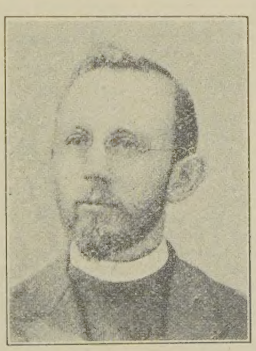
I think we all agree that it ought to be the aim of a college to develop symmetrically the whole man, and thus to produce the highest and most nearly perfect type of manhood and womanhood, and I think that we also agree that the highest and most nearly perfect type of manhood and womanhood is that which most resembles Christ. But this type of manhood and womanhood can be obtained only by a thorough knowledge of, and a constant practice of, the Christian religion.

It is evident that the college which neglects to develop the religious and spiritual life of its students does not develop the whole man, and it does not aim at producing the highest and most nearly perfect type of manhood and womanhood. The education which the students of such a college get is very defective. And not only is the development of the most important part of man neglected at a non-Christian college, but even the knowledge which is imparted at such an institution is very one sided. The students of such a college study the works of Xenophon and Cæsar and Goethe and Shakespeare and Longfellow and Ibsen, but they do not study the greatest and most wonderful book that has ever been published. They learn to know who Charlemagne and Henry VIII were, but they learn nothing about Moses and Paul, the two men who have influenced the world more than any other two men. They are instructed in regard to the relation between mind and body, but they are taught nothing as to the relation between man and God. The State college cannot give our young men and young women such an education as Christian parents want their sons and daughters to have. The non-Christian college cannot give the best and most adequate education. For such an education we have to look to the Christian College.

What is the work of a Christian college? It is, of course, in many respects the same as that of any other college. Its work, of course, must be college work. But, as logicians would express it, the term Christian college is wider in intention than the term



REV. J. N. KILDAHL, D.D.
President of Olaf College,
Northfield, Minn.



REV. J. A. W. HAAS, D.D.
President Muhlenberg College,
Allentown, Pa.

REV. D. H. BAUSLIN, D.D.
Dean Wittenberg Theological
Seminary, Springfield, Ohio.

college, because a Christian college has all the characteristics of a college plus those characteristics which make it a Christian college. And what are the characteristics of a Christian college? Or, in other words, What work must be done at a college in addition to general college work in order that it may be termed a Christian college? The special work of a Christian college is to impart Christian knowledge, to inculcate Christian doctrine and Christian principles, to teach Christian morals, and to influence the students to lead Christian lives. It is the prerogative of the Christian college to develop the whole man and thus to produce the highest and most nearly perfect type of educated men and women.

A Christian college must in the first place show its Christian character, exercise its Christian influence, and work towards the aim which it has in view by giving regular, systematic and thorough instruction in the Christian faith. A Christian college is not the same as a theological seminary. As stated before, a Christian college must do college work. But as you would not call that an English college where English was not taught, so, I believe, it would be an abuse of the term to call that a Christian college which did not give instruction in Christianity. But the Christian faith is something definite and positive. I, therefore, maintain that a college in order to be a Christian college, in the true sense of the word, must be a denominational college. I do not believe in so called Christian colleges that do not teach anything definite and positive concerning the things that we are to believe.

But a Christian college must, in the next place, not only make manifest its Christian character and work toward the accomplishment of its end by making a course of religious instruction a component part of its curriculum, but all its instruction in every department of knowledge must be based on and be in harmony with the teachings of the Christian Church. The college which teaches Christianity in the religion class and Darwinism in the biology class is not doing the work of a Christian college. At a Christian college there is no conflict between Christianity and science, as there is and can be no conflict between the God of the Bible and the God who reveals His power and wisdom in nature. At a Christian college there is war only between ignorance and science and between Christianity and pseudo-science.

But not only must the instruction of every teacher in every department be based on and conform to the Christian religion, but the whole school must be permeated by a Christian spirit. The Christian spirit must be the dominating spirit in a Christian college. The atmosphere of a Christian college must be a Christian atmosphere. Therefore, every teacher at a Christian college, whether he teaches mathematics or English, or chemistry, or Greek, or the Bible, should be a pronounced Christian, who is orthodox in his teaching and holy and pious in his living.

At such a college we shall expect to find a different student body than at a non-Christian college. We shall be disappointed if we expect to find that every student is a Christian, or if we expect to find no student who does that which is wrong. But we shall not be disappointed if we expect to find a different college spirit among the students of a Christian college from that among the students of a non-Christian college. The Word of God and the Spirit which works with and through the Word of God, is the greatest power for good that can be introduced in any institution of learning.

If it be true that the college exercises such a great influence over the young men and women who spend four years within its walls, if it be true that the college to a great extent molds and shapes the character and life of its students, we realize the great mission, power and responsibility of the Christian college.

The greatest need of our country is not educated men and women. Do not misunderstand me; I do not mean to say that we have too many educated men and women. But what I mean to say is this: What we need a great deal more than educated men and women are educated *Christian* men and women. Every Christian is a power wherever he is. The Christians are the salt of the earth and the light of the world. But those Christians who have had their mental faculties trained and developed and who have acquired a greater store of knowledge have more power in the service of the Master. For knowledge is power. Those who are leaders among men have a great deal more influence over their fellow men than those who are being led. But, as a rule, those become leaders who have acquired an education. If the leaders are Christians their influence will be good. If they are not Christians, their influence will be bad. How important, therefore, that the leaders are Christians. And how important, therefore, that the colleges from which our leaders come are Christian colleges.

There is a great deal of corruption, fraud, dishonesty and graft in our public life. The papers are full of accounts of men who have held high positions, positions of honor and trust, and who have been generally regarded as strictly honest and honorable, but who suddenly have been found to be untrustworthy and dishonest. What is the trouble? Are these men ignorant as to what is right and wrong? No, that is not the reason for their downfall. In order to be morally good, in order to do that which is right and shun that which is wrong, it is not sufficient to know what is right and what is wrong. Education alone never makes good men and women. In order to do that which is right and shun that which is wrong there must be a strong power within us which keeps us in the straight path, for the temptation to do wrong, and to neglect to do good, is often very strong in practical life. And Christianity alone furnishes this power in the heart. The love of Christ constraineth us. This is the strongest power on earth.

What we need are Christian men and women in the different important positions. We need Christian statesmen, Christian legislators, Christian aldermen, Christian lawyers, Christian doctors, Christian merchants, Christian bank presidents, Christian railroad and other corporation presidents, Christian teachers, Christian pastors, Christian fathers and mothers. We need men and women of character and principles, men and women of integrity, honesty, and the fear of the Lord. We need men and women who love Jesus. A man who is a true Christian will not sell his vote in Congress or in the city council. There is not money enough in the United States to buy him, nor is there abuse enough to scare him. A bank president who loves Jesus will not steal the bank's money and go to Morocco. A college professor who believes the Word of God will not help the college students to become doubters and skeptics. A Christian preacher will not ridicule the so called blood theology in the pulpit. And we look to the Christian colleges for such men.

And we look to the Christian colleges for men to enter the ministry. Whatever we get from the State universities, we do not get men who take up the study of theology after having taken their first degree. And we cannot expect that they should. There is the law department, the medical department, the engineering department. Each department has some peculiar inducement to offer. But there is no theological department at the university. There is absolutely nothing at the State university as such that might tend to turn the thoughts of a young man toward the clerical profession. If you analyze the atmosphere of a State university you find that it is composed of many ingredients, but in vain you look for any element like theology in it. If it happens that a university graduate takes up the study of theology he does it in spite of all the strong influences that are brought to bear on him toward the other professions. It is the work of the Christian college to furnish men for the ministry of the Church, for the upbuilding of the Kingdom of God at home and in heathen countries.

A contralto solo, "O Divine Redeemer," by Mrs. George Clark, was followed by the **Rev. J. A. W. Haas, D.D.**, president of Muhlenberg College, Allentown, Pa., on "The Position and Opportunity of the Lutheran Church in American Education." President Haas said:

The Church, like the Christian individual, is in the world, but not of the world. It must influence the world, using what there is good and pressing upon it its own spirit. So our Church must in the sphere of education of our American land employ and transform its elements. Its framework in this sphere consists of the following:

Colleges, 41; property, $3,704,842; endowments, $1,054,165; volumes in the libraries, 247,492; professors, 501; students, 8,371.

Academies, 358; property, $954,800; endowments, $69,000; volumes in libraries, 40,731; professors, 217; students, 3,536.

Ladies' colleges, 16; property, $525,000; volumes in libraries, 8,800; professors, 118; students, 1,093.

But this framework must be used to assert our Christian position and truth. The question is, are we living up to our inheritance? Are we using our opportunities, particularly in scholarship?

Ours are complete traditions of education from the Reformation. Our reformers remolded every grade of education. But are we giving to the American people the solid results of the scholarship that received its impetus in those days? We should interpret to America the Lutheran scholarship of Europe. We can do so, because we better understand their severance of the speculative and practical. By our gifts we have the perseverance and patience of the Teuton and Scandinavian that are so essential to scholarship.

It is our greatest duty to translate scholarship in its Christian power. We of the Lutheran Church, with our attitude to the mysteries of religion, have the secret of true reconciliation between science and theology. Not like the Roman Church do we make all mysterious and magical and deny human realities; nor like the Reformed Churches do we dissolve the mysteries by human reason. But we approach the mysteries in faith and see their reasonableness, and we approach science by reason and find its mysteriousness.

In the person of Christ we have another great principle. While the Roman Church loses the human in emphasizing the divine, the Reformed lose the divine in laying stress on the human development and consciousness of Christ. We realize the divine in the human and the human in the divine. Here we have the great center of the union, and yet distinction of truth by revelation and truth by research. These principles will make Christian scholarship and produce, not individualities which occur below the human, but personalities filled and glorified by the Divine Spirit.

Our Church in the future must make provision for the development of such scholarship and the growth of such scholars in her institutions. She must free scholarly men from extraneous burdens, so that they may live solely to interpret the harmony of the divine and human truth in American education.

The Boy Choir rendered a beautiful anthem: "From Egypt's Bondage Come." The last address of the evening was by the **Rev. D. H. Bauslin, D.D.**, dean of Wittenberg Theological Seminary, Springfield, Ohio, on "The Christian College and Aggressive Christianity." Dr. Bauslin, among other things, said:

First—The addresses which have preceded indicate that there is a consensus of opinion regarding important factors in education.

Second—The American institutions of learning may be put into three classes: Those of the Cornell-Harvard type, the distinctly State institutions, and the Christian college.

Third—Our subject is related not only to the activity of the Church, but also to its existence. The Church in North Africa, once strong and powerful, has completely died out, because it failed to establish Christian colleges.

Fourth—What the American nation does for education is not sufficient; to be safe, it must be Christian.

Fifth—Institutions of the Cornell-Harvard type and State colleges send only a very small per cent. of students to the theological seminaries.

Sixth—We need not only a qualified ministry, but Christian lay leaders, who have been trained in our Christian schools.

The session was closed with the regular service, conducted by Dr Hall.

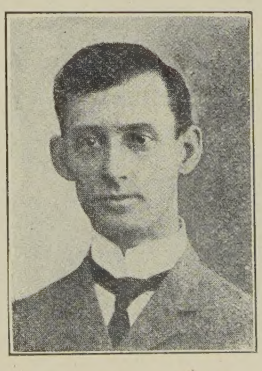
The Last Session or Grand Rally

Thursday Evening.

From 7 to 8, on Thursday evening, the McKinley G. A. R. Band gave a concert, which was thoroughly enjoyed by the thousands who crowded the vast Auditorium. At 8 o'clock the members of the Canton Choral Society, under the direction of Mr. C. E. McAfee, sang "Unfold, Ye Portals," from Gounod's "Redemption." The Scripture lesson was read by Rev. Jerome M. Guss, of Allegheny, Pa. The audience then sang "A Mighty Fortress is Our God," after which prayer was offered by Rev. A. J. D. Haupt, of St. Paul, Minn. Mrs. W. H. Smith sang a soprano solo, "The Lord is My Light."

The **Rev. C. L. Brown,** Charlotte, N. C., returned missionary of the United Synod in the South, then spoke on "Japan, the 203-Meter Hill Nation of the Orient." He said, in part:

The relation of Japan to the evangelization of the East is of the highest importance. By virtue of her political, educational and commercial supremacy among the non-Christian nations, her potentialities for good or for evil cannot be overestimated. While the Chinese and Coreans have lagged behind, the Japanese, on the other hand, by the study and adoption of Western arts and sciences, find themselves in the position of leaders in the Orient. And by virtue of geographical proximity and racial affinity this



REV. C. L. BROWN.

leadership can easily be made more effective than that of any Western nation. India illustrates her attitude by asking for Japanese lecturers for the first time. China acknowledges this leadership by intrusting to Japan the education of her youth. There are 13,000 Chinese youths in the schools of Japan today, which number is three or four times greater than only a few years ago. Corea is now practically a part of the Japanese Empire. In a word, we believe that the evangelization of Japan will mean a speedy evangelization of China and other parts of the Orient, while a partial failure or undue delay will mean a corresponding delay in every other non-Christian Eastern nation. For it is not in the nature of things that the less civilized and less progressive nations of the Orient should accept a foreign faith when their most advanced leader stands in active opposition.

There are three reasons why the whole Christian Church should spare no effort to Christianize the Japanese of today:

1. The evangelization of Japan means the evangelization of the most advanced and influential nation of the non-Christian world.

2. The evangelization of Japan means that the Church of Japan will assume a large part of the responsibility for preaching the Gospel in the Far East, for doing which the Japanese Church would be much better endowed naturally than we are. This work they are now eager to undertake, but are too weak.

3. Political, social and religious conditions, together with past and present successes of Christian missions in Japan, make the speedy evangelization of that country more possible than that of any other non-Christian nation of importance today.

Owing to the illness of Mrs. Caroline Harter Williams, who was to have rendered a violin solo, a selection was rendered by the Trinity Quartet.

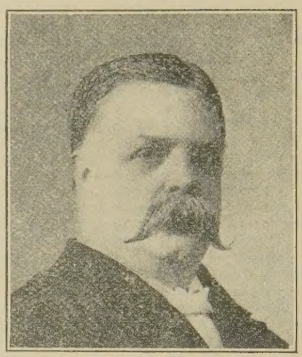
The **Rev. W. J. Miller, D.D.**, Greensburg, Pa., was the last speaker of the Convention. His subject was "The Bible as an Educating Power." Dr. Miller said:

The mind of man is formed for the attainment of knowledge. The highest kind of knowledge is the light of the mind, the joy of the mind, the food of the mind and the life of the soul. The source of this knowledge is the Bible. The Bible does not teach us everything. There are mysteries in nature, providence and religion which the Bible does explain.

The Bible is the great educating power, as will appear when we remember that its author is God.

The Bible gives a broader, deeper and infinitely greater view of the universe than any other book can possibly give.

The Bible gives us a true knowledge of God, sin, the atonement, etc.



REV. W. J. MILLER, D.D.

The Bible educates man for eternity.

The Holy Ghost, whose mission is to take the things of God and make them known to us, is ever present with the Word of God.

Looked at from a literary standpoint, the Bible is a gem.

The Bible as an educating power may be seen in the influence it has exerted on the world of thought in the past and present.

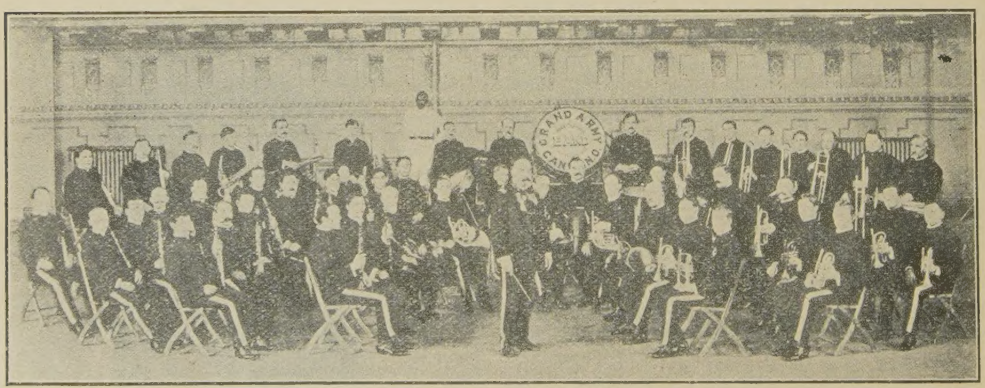
The Bible is the world's book. It belongs to every man. It meets the necessities of every man.

The Bible gives us what we need. It does not satisfy our curiosity, but it tells us all we ought to know about God and salvation.

The Bible has been given to us. It is our duty to receive it, believe it, guard it from all enemies and hand it down as the blessed heritage from God to man.

The Choral Society then sang, effectively, the "Hallelujah Chorus" from "The Messiah."

After the singing of the Rally Hymn and a few appropriate remarks by President Stoever, prayer was offered by Rev. J. A. Hall, DD., who also pronounced the benediction, and thus was brought to a close the Seventh Convention of the Luther League of America, one of the most inspiring and promising in the history of the National Organization.



THE McKINLEY GRAND ARMY BAND.

A HERO OF THE NEW WORLD.

By Laura Scherer Copenhaver

An Ocean Voyage

IN the year of our Lord 1730, while all London was talking of Lady Montagu's new and strange practice of vaccination for smallpox, my mother fell a victim to the disease.

Several years before, my father had ventured his fortune in the South-Sea Company. When the bubble burst and all wast lost, he invented a wheel for securing perpetual motion. This, too, was a failure, and my father died without having brought to perfection any of the great ideas that had been born in his brain. My mother's death followed close upon his, and I was left to the care of my uncle, Sidney Ledwell, a bachelor and a Jacobite.

When the good Mr. Oglethorpe gained the permission of King George to found the colony of Georgia, my uncle went with the first shipload of emigrants, most of whom had just been released from the debtor's prison. Father Gaynor, a Jesuit priest, offered to take charge of me, and my uncle turned me over to him with the understanding that I was to be taught Latin, and any other things necessary to fit me to become a priest.

Father Gaynor was away from London much of the time, and I should have fared badly indeed, had it not been for the devotion of an old servant of my uncle's who kept house for Father Gaynor.

She was a Scotch woman, and she taught me to believe in ghosts, and in the return of Prince Charlie to his own; to pray to the Virgin, and to want to be a soldier instead of a priest. For the rest, I learned a little Latin; I read the histories of many countries, and the lives of many saints.

When I was thirteen years old, my uncle came back from America. He was pleased with my size and strength.

"Ned, my lad, you are too fine a fellow to have a shorn crown, and wear a black robe," he said. "What say you to going back with me to our new colony of Georgia?"

"O Uncle!" I cried. "Take me back with you. Indeed, I do not wish to be like Father Gaynor."

My uncle laughed, well-pleased.

"You would rather be like me, Ned?" he asked.

"Yes, yes;" I assented eagerly. "I want to be a soldier like you, and fight on the high seas with Spaniards and pirates!"

"By my faith, lad, you *shall* go back with me," declared my uncle slapping my shoulder.

Thus it was settled, and on the 13th of June, 1742, I set sail with my uncle on a Georgia packet.

The stuffy old two-master was better than a palace to me. Its sails were set for the New World, where brave deeds were done every day, and where even a lad like me might make a fortune and a great name in a few years. At least, so I thought, then, not knowing how much there was for me to learn.

My uncle's hair was not yet grey; but he had many stories to tell of the valorous deeds he had done. He boasted of the fact that he had smuggled rum and negroes into the new colony. He told me that Oglethorpe had become a tyrant who would leave the colonists no rights unless they demanded them at the point of the sword.

When he was overcome with wine (as he frequently was during the voyage) he talked much of the tyranny of Oglethorpe. On the deck of our vessel, he used to sing, "Who'll be king but Charlie?"—a song which much pleased our crew, many of whom were Scotch. There were other songs which made the men laugh loudly. At them, I felt ashamed, and yet I blushed for my own shame.

One morning, while my uncle was in the midst of such a song, there came to us a man whom I had often before seen on deck. His dress was somewhat though not altogether like Father Gaynor's, but his head was not shaven. He wore a curled wig, as did my uncle and

the other gentlemen whom I knew. He spoke slowly and with an accent which I afterward learned was that of the German people. Yet there was something about his speech and his presence that drew all eyes to him.

My uncle's song kept on until the stranger lifted his head, and said:

"Sir, do you not fear the judgment of God, that you blaspheme his name?"

The song stopped; my uncle stared; then, he broke into a laugh.

"I fear nothing; I was with Bobbing John at Sheriffmuir; I have sent the ships of Spanish pirates to the bottom of the sea; I have cut out the hearts of the Indians who would have scalped me; and I fear not the devil himself."

"Fear God, then, my friend," said the black robed gentleman, so solemnly that I wondered.

Perhaps, he noted my eyes fixed upon him, for I stared, as at a ghost.

"Let me take this youth with me for awhile. Surely, you must know that it is not meet for his ears to hear such songs and such words."

"Take him," cried my uncle with an oath. "Ned, go with the parson, and let him teach you psalms. Much good will they do you in the country for which you are bound."

I could not be sure whether or not my uncle jested, but the hand of him, whom he had called "parson," was on my shoulder, and I turned unwillingly, and yet with a sort of expectancy, and walked away with the gentleman in the black garb.

"Are you a priest?" I asked.

"No," he answered, "not a priest, but a minister, a missionary. I am a Protestant, a Lutheran."

"Oh! a heretic?" I cried.

A smile shone on his grave face.

"Did you ever hear of Martin Luther?" he asked.

"The false monk who was burned at the stake with all his wicked books?" I asked innocently, for so had Father Gaynor taught me.

The stranger laid his hand on my shoulder.

"Poor lad!" he said, "Thou shalt learn the truth."

Then he told me the story of Martin Luther, of how he faced death bravely in the presence of the emperor, and the princes, and the cardinals; of how he was not burned at the stake, but did live to teach men to be free, and to love and serve God alone.

"For love of this faith which Martin Luther taught," said the stranger, "men have dared the dangers of the unknown seas, and of this New World, and have fled from home and friends, for this cause alone, that they might worship God in peace and quiet."

"It cannot be so," I cried, "for men come to the New World to get out of prison, and to find gold, and to raise silkworms, and to make fortunes."

"Do not think so, my son," said that man at whom my uncle had scoffed. "It is true that the colony of Georgia, for which our ship is bound, was formed as a refuge for the oppressed, and especially for those confined in debtors' prisons. It is true that many adventurers have flocked to this great New World in search of gold; but the colonies that have endured were founded by men who were driven hither because they would rather face death than give up their faith."

"Did you come out of a debtor's prison?" I asked.

"No"; he said smiling. "We have no debtors' prisons in my Fatherland.

"Are you going to raise silkworms?" I persisted.

"No, my lad," he said.

"Will you, then, sell negroes?"

"God forbid that I should bring my fellow men into bondage," he cried with such solemnity that I was startled.

"Listen, my son," he went on. "I will tell you why I have left the land of my birth, my home, and friends. In the New World, whither we are bound, there are many men and women of my faith who are scattered about as sheep having no shepherd. Without churches or schools the young people are growing up in ignorance. False teachers are among them. 'Ecclesia plantanda.' I am on my way to America because God has led me hither, because in America, where our people are to unite as a great nation, the Church must be planted."

I understood a part, at least, of this long speech, which the stranger delivered with great fire and energy. Then, he put his hand on my head.

"So, you see, my son, when I hear men blaspheme God's name, it is my duty to reprove them. There are better things for a youth like you to learn than ribald songs and profanity. Would you like for me to teach you?" (*Continued on page 24.*)

Luther League of New Jersey

Eleventh Convention at Elizabeth, November 6, 1906

THE Luther League of New Jersey seems to have taken a new and stronger hold on life if the attendance and interest manifested at the convention held in Elizabethport on Tuesday, November 6, be a criterion. The delegates and alternates, numbering about 50, met in the German Lutheran Church, Rev. C. G. Fischer pastor, and were called to order by the President, Rev. Frederick C. Krapf, at 10.15 a. m. The opening service was conducted by Pastor Fischer. Mr. Emil Fischer was at the organ. Cordial words of greeting to the delegates were spoken by Pastor Fischer, who said in part: "Although this is a German church, we are in sympathy with the Luther League movement in the English tongue. When we come together we are to strive for the advancement of our Church, whatever language may be used. This is the eleventh convention of the League, it being about eight years since a convention was held in this church." To this and other hearty expressions of good will toward the League were added words of welcome from himself and his young people. President Krapf responded, expressing the thanks of the State League for the hearty welcome accorded them by Pastor Fischer and the Young People's Union.

President Krapf read his report, which contained references to the last convention and the work done since then, commended the labors of the Executive and Extension committees, and particularly those of the Statistical Secretary, Miss Lena Block, whose report was recognized at the recent National Convention as most complete in every detail. The President reported recommendations made to the several committees, his correspondence with individuals and societies, his work and visitations to Leagues, and the special meetings to further the interests of the League. He further stated that the finances were in good condition, and ended by making a number of recommendations which were afterward discussed by the delegates. The report was referred to a committee.

The Statistical Secretary presented her report, showing a membership of 13 societies, having 417 members. Credentials of delegates and alternates having been examined, Miss Augusta Neubeck, of the Credentials Committee, reported about 50 delegates and alternates present. Three societies applied for admission —the Luther League of St. John's Church, Bridgeton; the Luther League of Trinity Church, Newark, and the Luther League of Zion's Church, Riverside. These Leagues were admitted to membership in the State League, swelling the total to 16 societies, with about 500 members. Organizations from the following churches now comprise the State League; Atonement, Asbury Park; German Church, Elizabeth; Holy Trinity, Elizabeth; Holy Trinity, Hoboken; Holy Trinity, Jersey City; Redeemer, Jersey City; Grace, Newark; St. Ansgar, Passaic; Grace, Perth Amboy; Christ, Trenton; Upsala College, Kenilworth; Our Saviour, Jersey City; St. John, Bridgeton; Trinity, Newark; Zion, Riverside; Junior League, Redeemer, Jersey City.

Pastors present: Rev. C. G. Fischer, Krapf, Meyer, Heindel, Fischer, Rhoades, McDaniel, Waters and Schlotter.

The Treasurer, Mr. Ed. Bartels, presented his report, showing a balance on hand of $39.18. The Executive Committee, through its chairman, Rev. C. T. McDaniel, gave a summary of its work during the past year.

The Extension Committee reported that forms and literature had been sent to all churches whose young people's societies are not members of the State League, resulting in the three applications for membership today. Committee on Press and Printing reported on the matters entrusted to them. It was resolved to appoint a committee to arrange an order of business. Election of officers resulted in the choice of Mr. T. Clem Beck, of Elizabeth, as President, after which the morning session was closed.

A bountiful luncheon was served in the schoolroom adjoining the church by the Young People's Union. The afternoon session was opened by Pastors Krapf and Schlotter. Mr. William C. Stoever, President of the National League, was present; also Miss Florence E. Fellows, of the New York City League.

The election of the remaining officers resulted in the choice of Rev. J. E. Heindel, First Vice President; J. O. Lindquist, Second Vice President; Miss Elise Schultz, Third Vice President; Stella M. Coble, Recording Secre-

tary; Clarence Kline, Corresponding Secretary; Miss Lena Block, Statistical Secretary; Edward Bartels, Treasurer.

Miss Florence E. Fellows read a very interesting and helpful paper on "A Practical Reading Circle," after which Mr. I. Searles Runyon was asked to speak and did so, to the pleasure of the delegates.

The delegates from Upsala College invited the members of all Luther Leagues to attend the commencement exercises of the college at Kenilworth next year.

Rev. O. W. Fischer spoke of the necessity of giving earlier notice of the date of conventions. President Stoever, on being welcomed, responded in a few words of pleasure at being present, and expressed his regret that General Secretary Kuhns could not attend this convention because of serious illness. A committee was appointed to send a telegram of sympathy to General Secretary Kuhns. By request, President Stoever, took charge of the "Open Parliament," and reports of societies, eliciting short replies and written statements of each society's "aims, plans, methods and results," which were summed up by him in an interesting and helpful manner.

After discussing the question of the State League's contribution toward the General Secretary's salary fund, it was resolved that we endeavor to raise ten cents per member annually for that fund. The importance of the work of the Junior Leagues brought out a resolution by which Vice President Heindel was given charge of this work in connection with the Extension Committee.

Amendments to the Constitution were offered, making the Statistical Secretary a regular officer of the League, and the Press Committee a regular committee. Rev. Frederick C. Krapf presented parts of his report as President for action by the convention. The following suggestions were then adopted:

To adjust the financial year so that it runs from convention to convention, instead of beginning at February 22; that the rallies be placed in charge of the Extension Committee instead of the Executive Committee; as the time had arrived for adjournment, Rev. Krapf's report of the National Convention be heard at the evening session, instead of General Secretary Kuhn's address. It was also resolved to extend a vote of thanks to the Young People's Union of this church, its pastor and church council, for the generous means of entertainment given the convention.

Evening Session

The devotional services of this session were conducted by Rev. M. S. Waters. After a violin solo by Mr. Harry Weber, Rev. Emil Roth, of Brooklyn, addressed the congregation. He spoke in warm and eloquent words of the fatherland, where had been fought out the battles of the Reformation. "It is the duty of Lutherans to preserve the word of God against all its enemies." The speaker mentioned the Thirty Years War in Germany as a battle for the faith delivered by the fathers, paying an eloquent tribute to the Christian heroism of Gustavus Adolphus, Sweden's great king, whose death occurred on this 6th day of November, while fighting to maintain the Protestant faith, on the battlefield of Lutzen. The speaker eloquently exhorted his hearers to remain true to the Bible and our Church. Mr. Wm. C. Stoever, in a short and pithy address, said: "Some people never get out of the world of pennies into the world of dollars; are you giving the worth of the penny or of the dollar to the Church? The measure of one's value to the world should be the worth of the dollar and not that of the penny. The Luther League ought to help the pastors, who will appreciate such help, and labor for the Lord will always have its blessing."

Rev. Krapf then gave a brief but quite full and excellent report of the Canton Convention, after which the Eleventh Convention of the State League was formally closed by the singing of the Luther League Rally Hymn and prayers.

Before closing, President Beck announced the following appointments to the committees:

Executive—Rev. C. T. McDaniel, Rev. E. E. Neudewitz, Louis Van Gilluwe, Mrs. J. Coleman, Miss Ottilie Kiesele.

Extension—Rev. Fredk. C. Krapf, Rev. O. W. Fischer, Rev. Robt. Schlotter, Mr. Adam Laux, Mr. C. A. Thernberg.

Credentials—Miss Augusta Neubeck, Mr. K. Thofberg, Mr. N. E. Gril, Miss Elsie Piehler, Miss Bertha Wagner.

Press—L. Van Gilluwe, Rev. J. H. Meyer.

No invitations having been received for next year's convention, it will be held on Election Day, November, 1907, at a place to be determined by the Executive Committee.

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Sow not wild oats and you will not be compelled to reap them with tears.

Luther League Topics

Epiphany Sunday. Jan. 6, 1907.

Christ the Light of the World

Isaiah 60:1-6.

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What do the Scriptures say of the "Light of the world?" (Seek out passages in your Bible). What is the Epiphany story of the light? (Matt. 2:1-10). What is for us the practical meaning of the command, "Arise, shine?"

Lessons for our own lives: 1. We are to "walk in the light." Christ is the "light that lighteth every man that cometh into the world." He is the "true light," and it is only as we see, in Him, the world in all its phases and activities, that we see it aright. What is the purpose, the plan of Christ for men? To what end in His Kingdom does thought serve, or labor, or social service? What is His solution for the problems of wealth and poverty, of greed and luxury, of toil and want? What course of action will best accomplish His will and hasten His reign? As we consider the surroundings and circumstances of our lives in the light He makes to shine upon them we shall behold new meaning in what otherwise might seem insignificant, and in that light duty and privilege will appear in new aspects. The consideration of any subject in any other light can lead only to error; to walk in any other light is but to walk in darkness.

2. The life of our Lord is the manifestation of the Light. Epiphany means manifestation. In the Gospels for this season we see Christ, His power, His prevalence, His glory evidently set before us. The light of the star leads the Gentiles to Him, bringing their homage and their offerings. In the Temple He reveals His relation to the Father and the Father's House. At Cana He manifested His glory in the first sign of His divine power. In the healing of the leper and of the centurion's servant He shows forth His might over disease. In the stilling of the tempest He is seen as Lord of the forces of nature. In the parable of the tares the foes of His kingdom are recognized at their evil work, but He reveals Himself as ultimate Conqueror. On the Mount of Transfiguration the inner glory shines through, and for a moment men's eyes see Him as He is, the Light of the World, indeed. How large the circle, even in this brief season of the Church Year, which is illumined by being put into relation with Him, and how full the revelation of His Person and character, even in these few lessons! It is for us, having seen the light, to arise and shine, ourselves reflectors, lights in the world. It is for us to carry the light, torch bearers of the truth, even unto the end of the world.

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1st Sunday after Epiphany. Jan. 13, 1907.

What Are Our Women Doing for India?

Acts, 8:26-40.

Missionary Topic Reviewed by Florence E. Fellows.

Owing to the peculiar condition in regard to woman existing in India, it was a wise Providence that directed our women to work there as missionaries, nurses and doctors. A man was once asked why women were not taught to read, and he replied: "I don't teach my cows; why should women be taught to read!"

These women, shut up in their zenanas, without liberty, without even being able to look out of the windows, which are high above their heads, having nothing to do but to cook, eat, sleep, gossip and arrange their hair, lead an unenviable existence. The visit of the Bible women to these zenanas—the nearest approach they have to our blessed word for home—is like a ray of sunshine in their monotonous lives. One of the women said: "I am so glad to see you, because you bring in with you a breath of the fresh outer air; I think I should be stifled now if I did not see you once a week."

During one year, 110 visits have been paid in this way, and as the man of the household, as well as the women and children, often form part of the audience gathering about the Bible reader, as she tells or reads to them the Gospel story, the seed is thus sown in many hearts.

When the women in India are ill they are placed in the least desirable part of the house, and as any one would be—as they think—polluted by touching a sick person, the food or medicine is placed within reach for them to help themselves as best they can. A woman would consider herself polluted should any

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by Luther League Review, Box 876, New York, N. Y.

man, except her husband, see her. Consequently a screen is placed about her bed when the doctor visits her; his questions in regard to her condition are repeated by his assistant to the patient's attendant, who, in turn questions the patient. The answer is returned to the doctor in this indirect way, and sometimes the women feel obliged, for superstitious reasons, to reply falsely. Thus we see how necessary it is that a female physician visit these superstititous people.

The hospital which our church has built at Guntur, at a cost of $30,000, is well equipped. Dr. Anna S. Kugler, the medical missionary, in charge of its construction, has been honored by the English Government with a medal. When collecting funds she asked the low-caste Christians to pay for the building of the wall about the hospital compound, without which the high-caste women would have been unable to enter, owing to the fear of any one's seeing them while in the hospital. The high-caste people hold themselves aloof from the low-caste, and feel so much superior to them that the willingness of these Christians to do this kindness for them showed that the teachings of our blessed Lord had found root in their hearts and was bearing fruit in their lives.

About 800 patients have been treated in the hospital, and about 8,000 in the dispensary, in one year. Great is the gratitude of these people to the missionaries for restoring their health, which they are often enabled to do, at the same time telling them of One who gave so much for us.

In the prosecution of this grand work for humanity, more men and more women are needed. Shall we, "whose souls are lighted with wisdom from on high," refuse to give them the message for which they often beg? The requests of these poor heathen have to be refused, owing to the lack of interest displayed by those in the home-land, who are not obeying the Master's command, "To preach the Gospel to every creature."

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2d Sunday after Epiphany. Jan. 20, 1907.

The Zenana.

Acts, 9:36-43.

The zenanas of the East were the keys which unlocked the heart of the Western world to the wrongs and degradation of the women of the Orient and opened the door for woman's organized work for woman and for the world. An humble needle was the instrument in God's hand in opening the zenanas of India and arousing the sympathies of Christian womanhood. As a missionary's wife taught the art of embroidery, she worked the "scarlet thread dyed in the blood of the Lamb" into the more delicate fabric of the hearts and lives of India's daughters, and at the same time touched the nerve of Western civilization. As the story of seclusion and despair was wafted across the sea, measures were adopted and plans inaugurated by which systematic effort should be put forth for the betterment of the condition of these sisters of the East.

Contemporaneously, there were two awakenings—one in the heathen, the other in the Christian world, and the one was the complement of the other. An American missionary, on his way home from China in 1834, told the people of England something of the condition of the women in the East, and he urged the women of the Church to organize and send out single women to work in these jealously-guarded households, where no male missionary could ever hope to enter. The spirit of God winged his words, and that same year the first Woman's Missionary Society was organized. Today we have more than four score of these organizations, with a membership of four millions.

The word zenana is of Persian origin and means the apartment where the women live. Purdah is a Hindustani word, meaning the veil which screens the inmates of the zenana from the outside world; it is frequently made of sackcloth, significant of the life behind the veil. Harem is Arabic, meaning forbidden or forbidden place. The custom of seclusion was introduced into India by Mohammed. The veil as instituted by Mohammed and prescribed in the Koran is obligatory on all Mohammedan women. The Hindus first adopted the zenana system, as a means of protection to their women from the Moslem invaders, who forcibly added Hindu women to their harems. It has been said that, "Oriental women have always lived more or less in the background, but Mohammed shut them within four walls and turned the key." The zenana has come to be a standard of wealth and respectability, and the women are often not unwilling captives to the custom. They like to think of themselves as precious parcels which must be carefully guarded. Many, perhaps most of them, do not realize their own condition. Usage throughout long centuries has paralyzed their

feelings and sensibilities. It may be said they are contented in their seclusion.

In answer to an article on the wrongs of Indian womanhood, a Mohammedan recently wrote: "The Mohammed girl, as soon as she attains the age of six years, is ordered by Islam that she must be introduced not to roam about unveiled outside her house. It must be understood, and I think every one will admit, that woman is a great treasure for a man, and as treasure is always kept hidden from the eyes of others, so a woman should be kept. Again, the law of nature, or of God, whatever you may call it, has placed the pearls inside oysters and the oysters in the depths of the ocean. As they are valuable therefore they have been so securely preserved. A flower, so long as it is in the "bud," is always watched carefully; whereas, as soon as it is open it begins fading and is tread upon. In fact, purdah for women is a great blessing."

It is significant to know that ignorance and degradation reign supreme where these "treasures" are so carefully guarded, and that vice and superstition are the fruits of these "great blessings." Muir says, "Mohammedans are considered the most immoral of nations, and it is the zenana that has made them so."

Isabella Bird Bishop, the celebrated traveler in all lands, speaks even yet more strongly: "I have lived in zenanas and can speak from experience, of what the lives of secluded woman can be—the intellect so dwarfed that a woman of twenty or thirty is more like a child, while all the worst passions of human nature are developed and stimulated; jealousy, envy, murderous hate, intrigue running to such an extent that in some countries I have hardly ever been in a woman's house, without being asked for drugs to disfigure the favorite wife, or take away her son's life. This request has been made to me nearly one hundred times. This is the natural product of a system that we ought to have subverted long ago."

No nation can be elevated until its women are regenerated. Mohammedanism and Hinduism have enslaved the women of the Orient. Only the Gospel of the Lord Jesus Christ can emancipate them. The doors are open everywhere to the missionary of the Cross, and Souls are hungering for the Bread of Life.

—❧—

Rest, not by doing nothing, but by doing what is entirely different from your former occupation.

Septuagesima. Jan. 27, 1907.

Hans Egede.

Isaiah, 26:1-7.

Historical Topic Reviewed by Rev. Adolph Hult.

The simple story of Hans Egede, the Norwegian apostle of Greenland, has often been recited at Lutheran firesides. Missionaries have warmed their own and other hearts with that Far North Gospel tale. This gifted hero of the Church had an unassuming, even unfortunate career, as the world measures men's lives. Great characters in the Kingdom of God are not merely those who have done great things, but who, in the sight of God, have been great through faith and faithfulness. The standards of commercial religiousness differ so from the principles of God's Word. Hans Egede's life illustrates this truth in a striking and original manner.

Far North, in Trondenäs parish, Norway, January 31, 1686, was born of Danish parents a son, Hans Egede, the father a judge. Finishing his studies in Copenhagen, Hans was appointed pastor in Vaagen, Trondhjem diocese (1707). Married Gertrude Rask. His whale fishing brother-in-law's story of his Greenland experiences kindled Egede's zeal for the ice-bound Greenlanders. 1710 he decided to become their missionary, nursing for seven years his resolution, in spite of the scorn of relatives and friends. Encouraged in his resolution by the willingness of his wife, he laid his plans before the Bishops of Trondhjem and Bergen. They saw no way of realizing Egede's hopes. Even the lately (1714) established Mission Society ("Collegium"), of Copenhagen, lovingly dismissed the request for assistance. King Frederick IV's reply to Egede's appeal brought new discouragement. But Egede prayed on. 1717 he resigns his pastorate and moves, with wife and four children, to Bergen (fall 1718), where the "Nordland dreamer, to be sure, had to listen to much scorn." Here he begins winning friends for his cause, organizing commercial ventures, learning various trades and arts. At last ready, he personally visits the King; succeeds in interesting him; is invited to dine in the palace. But the assistance granted proves insufficient, and Egede himself shoulders the responsibility. In Bergen and elsewhere, he finds some Christian friends of missions. A "Greenland Society" is organized and capitalized, the ship "Hope" bought. The Copenhagen "Mission Collegium," 1721, announces that the King

has appointed Egede missionary, with 300 "thaler" salary.

Hans Egede's self-sacrificing, unspeakably toilsome, and heroically believing *preparation* for his daring mission marks one of the most marvelous chapters in the history of missions. Eleven years of prayer, planning, pleading and deprivation, with humiliating tasks for which he had not originally been trained, and a family of five to support, what a man of faith was this apostle to "Greenland's icy mountains."

Hear!

May 3, 1721, Egede and forty-five others leave Bergen, and July 3 they land, after fearful dangers, among the icebergs. The ignorant, stupid Eskimos, religiously of a low order (yet possessing, Egede tells, faint memories of a Fall, Deluge, etc.), flee at the sight of strangers. Egede's heroic love soon gains their confidence. By great patience he learns their uncouth language, goes constantly in search of the scattered inhabitants. "Many a time the blood-red midnight sun saw him on the sea in his rocking canoe." Luther's Catechism is translated. Children often, elders more sparingly, are baptized. But his murmuring fellow countrymen cause him much anguish of heart. Their sins set an evil example. Yet the Word grows, bringing some heart-refreshing results.

He reports that he saw remarkable old church ruins on his journeys.

1723, Albert Topp comes as co-worker, at head of a new colony. Two others afterward. And, 1724, his eighteen-year-old son Paul, and his son Niels two years later, become assistants. A Greenland Conference takes place 1729, at which the Baptism is discussed with truly Lutheran thoroughness.

But now comes a crisis—and the spiritual results are yet so few from ten years' labor!

King Christian IV dies.

The subsidies cease. 1731 the colonists ordered to return. Greenlanders pleads with Egede to remain. He does. Add to this that in 1733 come Moravian missionaries, who cast suspicion on Egede's work and teaching. A tragical situation! And then the smallpox breaks out (1734). One of Egede's sons among first victims. Of 3,000 in the colony, only "a boy and a girl" remain! Many died, however, in faith, a late Gospel harvest.

Egede's wife passed away 1735. Small wonder that the heartbroken missionary bids farewell (1736), and leaves the mission in charge of Paul, his son. July 29 he preaches his farewell sermon on Is. 49:4.

Accompanied by his three children and his Gertrude's corpse, he arrived, after fifteen years' absence, in Copenhagen, September 24. Still having his heart in Greenland he founds the "Greenland Mission Institute" in Copenhagen, for training of missionaries, and, 1740, is appointed Bishop of Greenland. Even his countrymen now assail. 1743-1745, and 1747, he retires to a life in seclusion, entering into his eternal rest, November 5, 1758. He is buried beside his Gertrude, in Copenhagen.

Today all Greenland is "Christianized." And the unsuccessful, the conquered, the crushed Egede was God's main human instrument in this result. Such the wonder-workings of God!

Luther Leaguer, do you not discern the Christian lessons of this saintly career?

Beautifully does Rudelbach ("Christl. Biographie" I., 1850) sum up Egede's life: "His whole life was, as it were, a smelting-process in the hand of God."

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God places His grace in very simple outward forms: His Book, Water used in Holy Baptism, Bread and the Cup used in Holy Communion. He does this, doubtless, so that we may think not of the means so much as we do of the Grace.

—❦—

The colors of the League:
Says Black—"Be unfailing."
Says Red—"Be earnest."
Says White—"Be chaste."
Says Blue—"Be true."
Says Gold—"Give glory to God."

—❦—

"Have you bettered the poor man's narrow span?
Have you brightened the way He trod?
Perchance, when He knows the love of man,
He may learn the love of God."

—❦—

I asked a man the other day what work he did. "I am a pattern maker," he replied. So are we all. Oh, that our pattern is a good one, fashioned after that of the Holy One. Juniors, are we shaping the habits of life, that we shall make them the patterns for those who come after us?

—❦—

Surely there ought to be something very social in our way of celebrating the holy holidays of Christmastide. It is blessed to have a quiet retreat to which we can retire to think with God; but the spirit of good will sends us out again from the solitude into the swirl and stir of life, to cheer, to relieve and to gladden all hearts.

The Christmas Glory

Do you wish you could keep your watch by night,
  Like the shepherds of Bethlehem?
Do you wish you could see a glory-light
  As it shone in the sky for them?

Have you kept your watch in fields afar,
  Where the heathen in darkness dwell?
Have you watched in the East for the rising star
  That shall lead to Immanuel?

I tell you the Christmas glory *now*
  Is a thousand times more bright
Than the glory that shone so long ago,
  On the first glad Christmas night.

The earth *shall* be full of the knowledge of God,
  It is blessedly drawing near,
And peace on earth, good-will to men,
  Shall come with the Lord's New Year.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. EILERT,

WITH

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Editorial

The great gift of God to man should inspire Christian activity. We offer gifts to those we love, we feel happy at the Christmas season, but as we share our happiness with others we should be grateful to our Heavenly Father for His most precious gift. No better way can be found to show this disposition than to allow the Word, spoken and sung, to stir us to action. The demonstration of the truth striking home is in our deeds we do with Christlike spirit for the poor and needy.

In the gradual unfolding of the centuries the truth proved is the grand Christmas message. The cherished song of the Church, the "Gloria in Excelsis," has come down the centuries as the diapason of the Spirit of that glad news. As men have listened to the glad notes of the glorias about Christ there has been kindled in them the worshipful and sympathetic Spirit, and their pulse beats have been quickened by the joyous and hearty praises of Christmas.

In a little town, to humble parents from Nazareth—despised town—to the shepherds of Judea the greatest message of the world was given. The God-man came as a little child into the world. Feeble, helpless, poor, the Saviour was cradled in a manger. But how this has grown on the world. Today missionaries and pastors are telling the sweet story of old round the world. Because of the little babe of humble birth there is a joy greater than can be confined in any one human heart. The Christmas joy we share with friends and neighbors, and the world is glad today because Christ is come.

At a recent meeting held to interest young men in religious work one of the speakers made three startling statements: First, that in one of our large cities, in a district occupied by eighty-four churches representing different denominations, the membership decreased by 200 during the last year; second, that in 2,300 churches of one denomination in the United States there was not one addition to the membership during the last year; and third, that a president of one of our colleges, a well known statistician, made the assertion that in the next generation there would be a great falling off of young people in churches and religious work; and the speaker added that while he did not believe this prophecy, yet if it proves true, then in the second generation this country will be doomed. Certainly, with these facts before us, it behooves us to think what we, as individuals, can do to counteract these tendencies. There is great need for education in the truths of the Gospel, for diligent and daily study of God's Word, for earnest prayer for light and for daily strength to do our duty as members of the Church.

The aim of the League has been to educate our young people that they may become valuable assistants to the pastor, and ready to do at all times whatever may be required for the advancement of the Church. Oftentimes we feel that this work may be made too general, and that the individual work for individuals may be overlooked. The atmosphere of the times seems to be adverse to the progress of Christianity because so many are aiming at wealth and position in society, forgetting the claims of the Master for service. Our hearts and minds are so filled with our earthly plans that often that which is heavenly and Christlike is completely submerged or driven out of the life. Frequently we hear the question asked: "Why is it that Mr. Blank can be so attentive to the Sunday services and have another religion for the six days of his business life?" Should not the lessons of the Lord's Day be preparatory to the work of the other six days, so that they may be carried out in accordance with the teachings of God's Word?

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One of the earliest commands of our Saviour in the Sermon on the Mount was "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Actions," it is said, "speak louder than words," and the life talks more effectively than words. Some one has said that "If each follower of Jesus Christ would do his whole duty in bringing others to the Saviour, this world would be Christianized in seven years." A duty is upon us who are professed followers of the Lord Jesus Christ to bring others to a knowledge of His love, and if we seriously ponder these thoughts, and act upon them, by the help of God, during the year 1907 the additions to our churches will be greatly increased, there will be joy upon earth, and rejoicing among the angels in heaven. Let each Luther Leaguer decide to be faithful and active in this work, and let each one try to bring at least one into the Church in the coming year.

Never have there been so many calls for money and help for charities as at this Christmas season. We think of ourselves and the members of our families, we spend our time in selecting presents for them, and we rejoice in giving and in receiving on Christmas Day. If our hearts are filled with the love of Him whose birthday we celebrate, we will be ready to open our pocketbooks for others, and render services to those who are not so happily situated as we are. A small gift with love will brighten others, and will fill us with happiness for many days. "Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me," was the approving remark of our Master.

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We publish in this issue of the Review the addresses delivered at the night sessions of the great National Convention at Canton. They should be carefully read. At no previous Convention of the Luther League of America were abler addresses than these delivered. They were scholarly addresses by specialists on the important subject of Education. Leading educators in the Church gave us their best thought on the subjects assigned them. They bear the marks of a master's touch.

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A life of indolent luxury does not appeal to the great mass of people in the practical world of today. There is in such a life no appeal to ambition—nothing to develop the best powers of a man's life, and make life worth the living. The world asks, "What can you do?" and, "Are you doing it?" There is a class, however, with large means that is dangerous and is making wealth contemptible. They have no vision of the future, and the possible effect of their course upon society, and the possible consequences of their voluptuous and wanton living upon their country never concerns them. Life for this class is devoted to the pleasures of the gourmand. These weaklings consume their energy in surrounding themselves with luxuries and expend

themselves in seeking a voluptuous elegance. These are not the men who have large wealth, but are intense workers; the men of wealth with unbounded energy who have kept their mental powers busy for the service of their country, their Church, and their fellowmen. It is worth while to make our lives of service to our Church, our country and our fellowmen.

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Daily Bible Readings

Dec. 30.	Sunday after Christmas—Luke 5:36-39.
	Monday—Genesis 1:1-31.
	New Year—Galatians 3:23-29.
	Wednesday—Colossians 1:1-29.
	Thursday—Matthew 7:21-29.
	Friday—Matthew 8:23-27.
	Saturday—Matthew 2:1-10.
Jan. 6.	Epiphany—Isaiah 60:1-6.
	Monday—Exodus 35:25-29.
	Tuesday—Joshua 2:1-24.
	Wednesday—I Kings 17:17-24.
	Thursday—Luke 24:1-11.
	Friday—Romans 15:1-33.
	Saturday—James 1:17-27.
Jan. 13.	I Epiphany—Matthew 27:54-56.
	Monday—Ecclesiastes 11:1-10.
	Tuesday—Jeremiah 9:17-26.
	Wednesday—Micah 4:1-13.
	Thursday—John 4:1-26.
	Friday—John 4:27-38.
	Saturday—John 4:39-54.
Jan. 20.	II Epiphany—Acts 9:36-43.
	Monday—Acts 1:1-26.
	Tuesday—Acts 2:1-13.
	Wednesday—Acts 2:14-28.
	Thursday—Acts 2:29-47.
	Friday—Acts 3:1-26.
	Saturday—Acts 4:1-37.
Jan. 27.	Septuagesima—Isaiah 26:1-7.
	Monday—John 6:52-65.
	Tuesday—John 13:1-17.
	Wednesday—John 15:1-27.
	Thursday—I Corinthians 10:14-33.
	Friday—I Corinthians 11:1-16.
	Saturday—I Corinthians 11:17-34.

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Trinity Church, Canton

WHERE NATIONAL LUTHER LEAGUE CONVENTION WAS HELD.

Trinity Lutheran Church, Canton, Ohio, was established in 1838. Rev. J. J. Fast was the first pastor. The congregation was made up of residents of Canton—Pennsylvanians, Marylanders, a few native Germans and their children.

This congregation has always been known for its decided conservatism. A succession of able, Godly men, have been its pastors. Collectively and singly, it may be said, these men brought honor upon the congregation. This church has 600 members. The visitors to the convention will find the membership a hospitable, entertaining body.

Only two of the pastors who have served this church are living, Rev. J. H. Harpster, D.D., the present superintendent of the General Council Missions in India, and Rev. D. H. Bauslin, D.D., Professor of Practical Theology in the Wittenberg Theological Seminary of the General Synod, at Springfield, Ohio.

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A Hero of the New World

(*Continued from page 14.*)

"I would rather learn to be a soldier," I said, "and fight Spaniards like my uncle."

With this rude speech, I turned and went back to my uncle with not a word of thanks for the stranger's interest in me. But I thought much about what he had said to me: I asked my uncle about him.

"They call him Dr. Muhlenberg," said my uncle. "He is a Lutheran parson—a heretic, Ned. He can teach you nothing but to pray like a cur when you should be fighting like a man."

After this, I had no further speech with Dr. Muhlenberg for a few days. But I could not forget the things he had said to me. In spite of all my uncle said about him, I was sure he was not a coward.

One night, when I had helped my uncle to his bed, I could not sleep for the queer noises he made in his head and the fumes of his breath. I got up and crept out on to the deck, and there just in front of me with a sword girded about him, and a loaded gun in his hand, stood Dr. Muhlenberg, doing sentinel duty.

I thought of my uncle, lying insensible from the wine, and incapable of doing aught to protect us, and here I saw the man whom he had called coward, keeping guard. I had only to look at him to see that his watch would be sleepless, brave and vigilant.

End of Chapter I.

(*To be continued.*)

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Our Churches and Institutions

In Some of Our Large Cities

Greater New York

—Grace Lutheran Church, Brooklyn, Rev. C. F. Intemann, pastor, has broken ground for a chapel on a part of its valuable corner plot at Bushwick avenue and Weirfield street. The chapel will be of brick and terra cotta, in English Tudor Gothic style, and will seat 450 persons. It is planned as a part of a permanent church building, which will be completed later at a probable cost of $25,000. The church has received substantial assistance from Hon. Charles A. Schieren. The church was established in September, 1902, and now numbers 150, with a Sunday school of about 300.

—Pastor W. Thun, of Hanover, Germany, has arrived in this city, and has taken charge of the German Seaman's Mission. The support of this work comes partly from the German Seaman's Mission Society of Germany and partly from the Lutherans of New York City.

—Miss M. Weiskotten, a missionary, who recently returned from India, delivered a very interesting lecture Friday evening, November 9, at Epiphany Lutheran Church, 72 East 128th street, Rev. F. B. Clausen, pastor. This church is increasing in membership, and recently opened a free kindergarten. A church paper is now issued and distributed free, monthly, by the Epiphany Brotherhood, a thriving young men's society.

Philadelphia

—St. Luke's Church, Rev. Charles L. Fry, pastor, on Thanksgiving Day received from Mrs. Caroline F. Foerderer a gift of $3,000, completing a fund of $12,000 to liquidate its mortgage debt.

Washington

—The chapel of the Church of the Atonement was consecrated on the first Lord's Day of December. The cost of the ground and chapel has been about $20,000. The pastor, Rev. I. O. Baker, speaks hopefully of his work.

Chicago

—The new chapel of Unity Lutheran Church, Rev. David A. Davy, pastor, was consecrated December 2. The congregation is a year old.

—Calvary Church, Irving Park, has called to its pastorate the Rev. John M. Brankamp, of Bellevue, Ky.

St. Paul

—On the evening of November 28, St. James' Lutheran congregation gave a public reception to its newly elected pastor, Rev. G. H. Schnur. Many were present and the pastor was kindly remembered with a purse.

San Francisco

—San Francisco has about 10,000 Swedish inhabitants. Among all these people there is only one Lutheran pastor. His name is Philip Andreen. He is making efforts to start another Sunday school and hopes soon to organize another congregation.

Cincinnati

—The death of Rev. Dana C. Johnson, pastor of Walnut Hills Lutheran Church, occurred Tuesday morning, November 13. Diphtheria was the cause, and death came swiftly. Rev. Johnson was a promising young clergyman. He was a popular lecturer.

Jersey City

—The tenth anniversary of the organization of the Church of the Holy Trinity, Rev. E. E. Neudewitz, pastor, was celebrated November 11 to 13. Addresses were delivered by Rev. Drs. M. J. Kline, H. H. Weber, G. V. Wenner and others.

Syracuse

—Rev. Emil Bockelmann, of Mt. Tabor Lutheran Church, has accepted the call to the German Lutheran congregation of Waterloo, Ont., Canada, and began his pastorate there with the first Sunday of December.

Richmond

—Rev. J. J. Scherer, Jr., formerly of Fairmount, W. Va., has accepted a call to the Lutheran Church in this city.

Winnipeg, Manitoba

—The "farthest North" English Lutheran church in the world, so far as known, was consecrated September 30. This young capital now has a population of 100,000. In 1874 it had 3,000.

Miscellaneous

—The numerical growth of the Lutheran Church in the United States during the past year is larger than ever—the net gain being 97,935, thus bringing our combined communicant strength near to the two million mark, or 1,940,274, notwithstanding a reversion of figures on the part of several synods, which reduced their membership by 20,000. It is also gratifying to state that in our colleges the number of students having the ministry in view has increased from 1,321 of the previous year to 1,819.

—The missionaries of the General Synod in India organized the Guntur Synod on October 29. The president of the conference, Rev. L. B. Wolf, D.D., presided at the opening session, and Rev. Dr. L. L. Uhl was in charge of the communion service.

The contracts have been let for the new Carnegie Science Hall at Wittenberg College, this city. On Tuesday, November 6, President C. G. Heckert, D.D., turned the first shovelful of earth and other professors took their turns

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also, and the contractor for the excavation has begun the work.

—The contract has been let for the erection of a large dormitory for Luther College, Norwegian Synod, in Decorah, Ia.

—Several prominent Lutheran laymen have been honored by the people of their communities. Hon. D. F. Lafean, of York, Pa., has been re-elected to Congress. Mr. George Ryneal, Jr., of Hedgeville, W. Va., formerly of Washington, D. C., has been elected to the State Legislature, and Hon. H. W. Harter, of Canton, Ohio, has been re-elected judge of the Common Pleas Court.

—A new church organization was effected in the North Side Lutheran Mission in Mansfield, Ohio, Sunday afternoon, November 11, by B. B. Uhl, the missionary pastor, in the presence of a large number of Lutheran people from all the Lutheran churches in that city. There were thirty-three charter members enrolled, with more to follow on the next Sunday, when the first communion was held. The new church was named St. Mark's.

—A small Lutheran congregation at Lynchburg, Va., Rev. J. C. Peery, pastor, has a new building in process of erection, in which it is hoped the first service may be held in February. The building will seat about 160 persons and will cost $5,000.

—The Lutheran Church, of the Redeemer, Binghamton, N. Y., Rev. C. A. Ritchie, pastor, has lost one of its strongest supporters by the death of Mr. Oscar S. Heller. Mr. Heller was one of the active workers of the Luther League until within a few years.

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Book Notes

GUSTAVUS ADOLPHUS IN GERMANY. From the German by Loui Lalk Weinstein. The German Literary Board, Burlington, Ia.

This is the second volume in the Reformation Series. The table of contents discloses twelve chapters of intense interest to young readers on the dramatic and heroic career of this Champion of Protestantism.

THE LUTHERANS IN AMERICA. Their Heroic Past and Their Promising Future.

This is the development of an address by Rev. Dr. J. C. Kunzman, superintendent of English Home Missions of the General Council, delivered at the Convention of the General Council. It is 10 cents a copy, 75 cents a dozen. It may be had through the Publication Board of the General Council, 1522 Arch street, or the Lutheran Publication Society, 1424 Arch street, Philadelphia.

ROOSEVELT ON "THE LUTHERAN CHURCH." The address delivered by the President last year at the re-opening of the Memorial Lutheran Church in Washington on "The Future of the Lutheran Church in This Country," has been reissued in very attractive form by the Board of Education of the General Synod.

The booklet can be secured, postpaid, from the Lutheran Board of Education, York, Pa., at 5 cents apiece; $2.50 a hundred.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1907. $1.25, postage paid. The Bobbs-Merrill Co., Indianapolis.

This is a volume of 553 pages, well printed and profusely illustrated. As supplementary to the Denominational Teachers, where the International Lesson Series is used, it will no doubt serve the purpose for which the authoress intended it. In some instances in the proposed explanation of words or phrases, the same word or phrase to be explained is used. This not very satisfying. Captions to paragraphs in some cases are too fanciful to be practical. Nevertheless, it is a "Guide" that will prove helpful, and the use will no doubt stimulate a teacher's own thoughts.

AN OLD PROVERB.

"Words and eggs must be handled with care;
For words once spoken,
And eggs once broken,
Are not the easiest things to repair."

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Secretary, PROF. R. BOGSTAD....Moorehead, Minn.

NEW YORK.

New York City District

—The annual meeting for the election of officers of the District League will be held at St. James' Church, on January 22.

—At the annual meeting of the Young People's Society of St. Paul's Church, Mt. Vernon, Rev. E. Staudermann, pastor, held Thursday evening, December 13, the following officers were elected: President, Mr. Nicholas W. Gerdes; vice president, Miss Carrie Otten; recording secretary, Mr. George Borgwald; financial and corresponding secretary, Mr. Christopher L. Roscher; treasurer, Mr. Henry C. Kolpin; librarian, Miss Amelia L. Kolpin. By invitation a representative of the District League was present to give information about membership in that organi-

zation and it is expected that an application for membership in the District League will be presented at its next meeting.

Brooklyn District

—The District League of Brooklyn held its Luther Day celebration in St. John's Church on November 8. The meeting was a decided success. There was an attendance of about 500 people. The greetings of the church and local League were extended by Rev. H. C. Wassmud, pastor, and the response made by Mr. D. W. P. Meyerholz, president of the District League, who presided. There were addresses on: "Our Hero in the Twentieth Century," by Rev. Edwin Heyl Delk, D.D., Philadelphia, and "Gottes Wort und Luther's Lehr," by Rev. J. E. Whitteker, D.D., Lancaster, Pa. At the regular business meeting of the League, November 19, at Holy Trinity Church, an address on "What is a Deaconess?" was delivered by Rev. E. T. Bachman, pastor of the Mary J. Drexel Mother House, in Philadelphia. The interest of the members was shown by the questions asked in the informal discussion that followed the address. In January the League will hold a supper.

—A Junior League has been formed in Holy Trinity Church, Rev. A. Steimle, pastor. There are about twenty-five charter members and much interest is manifested. The Luther League of this church is in a flourishing condition and is doing much good work. The Topics are studied regularly with profit.

Albany and Susquehanna District

—At a business meeting of the Luther League of St. James' Lutheran Church, Gloversville, the pastor, Rev. John J. Dominic, D.D., was invited to deliver a series of sermons on "Our Colors." The pastor's wife had previously prepared a silk flag, 20 by 30 inches, composed of five stripes of black, red, white, blue and gold, each stripe being 4 inches wide. The union of the flag was a white field in the centre of which was painted the Luther coat of arms. The series of sermons were given at the regular Sunday evening services, under the auspices of the Luther League, a chorus from that society having charge of the music. In the delivery of the series the pastor illustrated his remarks by references to the flag. The significance of each color was treated as follows: First the black—a black cross a great mystery of grace, nevertheless the basis of Christianty; second the red—a red heart, suggestive of life on the Divine plan; third the white—a white rose, suggests clean thoughts, clean hands, a life of practical holiness; fourth the blue—a blue sky is suggestive of the Being of God, resting upon an Old Testament event occurring at the foothills of Sinai.; finally the gold—a gold ring, the emblem of eternity. The series was largely attended by the young people as well as by the congregation. Many Lutherans were shown that our colors are not a mere artistic blend, but that in the mind of Luther each had a deep significance.

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—The Luther League of St. John's Church, at Albany, at its annual business meeting, November 15, elected the following officers: President, William Eck; vice president, Rev. Oscar Krauch; recording secretary, John Luderman; financial secretary, Gerhardt Menges; corresponding secretary, Mary Menges; treasurer, Paul Kime; pianist, Freda Buenschoff. The total membership was reported at 405, a net gain of 36 for the year. The total receipts amounted to $728.68 and the expenditures to $635.47. A series of lectures will be given at regular intervals, beginning soon. A special rally will be held November 25, when the pastor will present his report as delegate to the National Convention at Canton.

—The second social in the series which is being held under the auspices of the Luther League of Zion Lutheran Church, Cobleskill, was given in the chapel on Tuesday evening, November 13. A large number of the members and their friends were present. Refreshments were served. These socials are promoting a fine spirit of good fellowship among the members.

—About fifty members of the Luther League of the Lutheran Church, at Binghamton, held a Halloween party at the home of Mr. and Mrs. Oswald, 64 Mary street, November 2. The evening was spent socially with music and games. Miss Eunice Ingersoll has been elected recording secretary in place of Miss Anna Meyer, who is at Syracuse University this year.

—The Luther League of Trinity Lutheran Church, Albany, has supplied a motor to the church organ at a cost of $185. The League holds social meetings monthly, which help the members to work well together.

Mohawk Valley District

—On Monday evening, November 19, the annual business meeting of the Luther League of the Church of the Reedeemer, Utica, Rev. Frank W. Klingensmith, pastor, was held in the chapel. The election of officers resulted as follows: President, Mr. Clifford A. Rockwell; vice president, Miss Emma L. Kehrli; recording secretary, Mr. Oscar Brucker; corresponding sec-

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retary, Miss Katharine Dabelstein; financial secretary, Mr. Henry W. Dahlstein; treasurer, Miss Flora I. Hieber.

Rhinebeck District

—The Luther League of St. Luke's Church, Valatie, held a special rally on November 11 in commemoration of the tenth anniversary of its organization. A splendid address by Rev. J. H. Weaver, D.D., of Center Brunswick, on "Lutherans in America," special music, handsome decorations and the presence of a large number of visitors from other nearby Lutheran young people's societies made the occasion a memorable one in the history of the local church. Despite the very inclement weather there was a large attendance.

Syracuse District

—At the July meeting of the Syracuse District Luther League it was decided to extend an invitation to the State Luther League to hold the annual convention of 1907 in Syracuse. At the regular monthly meeting in August of the District League, held in the First English Church, there were visitors present from St. John's Lutheran Church, which is not connected with the District League. At this meeting Rev. G. M. Merschroth was elected a delegate to the National Convention at Canton, Ohio.

CONNECTICUT.

—A large gathering of members of the State Luther League assembled in Rockville on November 7 for the first Luther Day celebration. The services were held in the German Lutheran Church. The church was fittingly decorated with the Luther League colors, a large photograph of the great Reformer occupied a space near the altar. At the afternoon service Rev. M. J. Bieber, Field Missionary, presided. Rev. Anderson, pastor of the Swedish Lutheran Church, of South Manchester, read Scripture and offered prayer. Rev. George F. Hartwig, pastor of the church, made the welcome address, to which Rev. Bieber made a response. Rev. P. J. Neff, of Hartford, spoke on "Luther." Rev. Bieber, who was a delegate to the National Convention, gave an interesting report. Rev. Frank Croman, of Providence, R. I., spoke on "The Reformation and Foreign Missions." The service closed with prayer and benediction. The visitors spent a pleasant hour in sightseeing in the pretty town of Rockville. In the early evening the Luther League and Women's Society of the church served supper.

At the evening services Mr. Alex. Timm, president of the State League, presided. Rev. Hartwig, Jr., conducted the devotional service. Rev. Timm, of New Haven, spoke on "The Reformation and Home Missions." Rev. Krutz-

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ky, of Worcester, Mass., spoke on "The Reformation and Inner Missions." Rev. Aug. Rohrig, of New Britain, delivered the final address, on "Luther and the Bible." The service closed with prayer and benediction. The church choir and soloists rendered special music at both services. The meeting was an inspiration to increased courage and enthusiasm, as well as a fitting tribute to the memory of the noble leader in whose honor it was held.

PENNSYLVANIA.

Philadelphia District

—At the October meeting of the Luther League of St. Paul's Church, Rev. C. J. Herzel, pastor, the following officers were elected: President, Mr. Harry Hodges; vice president, Mr. C. Eilenberger; recording secretary, Miss M. Niedt; financial secretary, Miss L. Smith; corresponding secretary, Miss E. Schoening.

Pittsburg District

—The Pittsburg District Luther League held a very profitable convention in the First Church, November 20. The morning and afternoon sessions filled the chapel and the evening audiences crowded the church. Various practical subjects were presented and discussed during the day, the chief address of interest being by Dr. Lydia Woerner, who gave a heart to heart talk on her work in India. At the Vesper service Rev. F. C. Oberly spoke on "Inner Mission," and Rev. R. L. Patterson on "Deaconess Work." It was a stimulating gathering, which will bear fruit in quickened activity on the part of the young people who were present.

Schuylkill County District

—The thirteenth annual convention of the District Luther League of Schuylkill County was held in St. John's Lutheran Church, Tremont, Rev. J. W. Klingler, pastor, on Monday, September 3. The devotional service of the morning session was conducted by Rev. H. T. Clymer, of Frackville. The cordial address of welcome by Rev. Klingler was responded to by the president, Mr. Frank L. Brown. A short business session followed, at which reports of the various officers were heard, which were, throughout, encouraging. The afternoon session opened with devotional services, conducted by Rev. J. H. Umbenhen, of Pottsville. The report of the nominating committee offered the following, who were elected officers: President, Mr. A. N. Stewart, Quakake; vice president, Mr. Philip Krell, Tamaqua; second vice president, Rev. W. Berk, Frackville; third vice president, Mr. Harry Imschiveiler, Tremont; corresponding secretary, Mrs. A. N. Stewart, Quakake; recording secretary, Miss Mary L. Kleckner, Tamaqua; treasurer, Mr. A. T. Miller, Pottsville. Rev. C. G. Karsch, of Minersville, was elected delegate to the State Convention at Kittanning. Papers for discussion were read by Rev. G. M. Bock, of Mahanoy City, on "The Call to the Ministry, the League's Responsibility"; "Junior League Work," by Miss Mary L. Kleckner, of Tamaqua, and "The Young Man to the Church Through the League," by Mr. Stanford Yohe, of Tower City. At the evening session the Vesper service was conducted by Rev. Ira Frankinfield, of Tower City. The St. John's choir rendered some special music. A very interesting and instructive address on "Loyalty" was delivered by Rev. J. E. Whittaker, of Lancaster. The convention adjourned with prayer and benediction.

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Philadelphia

—Rev. Charles L. Fry, our Literature Secretary, will leave the pastorate of St. Luke's Church immediately after Easter, to become the Eastern representative of the Board of Church Extension in the General Council. He will continue his residence in Philadelphia, and his membership in St. Luke's congregation.

—The approaching marriage of Miss Agnes Martha Weiskotten means a temporary suspension, until Easter, of St. Luke's daily Christian kindergarten, of which she has been the teacher.

Pittsburg District

—St. John's Luther League, of St. John's English Lutheran Church, New Castle, Rev. J. H. Miller, Ph.D., pastor, was organized June 18, 1902, and has fifty active members enrolled. It has done good work and is a member of the District League, which organization will hold its May convention in this church. Its present officers are: C. W. Herman Hess, president; Charles Rick, vice president; Alice Thompson, secretary; Paul M. Gilbert, treasurer; May Gilbert, organist; Marlin Allshouse, librarian.

Northeastern District

—Holy Trinity Luther League of Wapwallopen, W. H. Kline, pastor, is in a flourishing condition, with thirty members and the following officers: O. M. Johnson, president; J. A. Karschner, vice president; Mrs. A. W. Heller, treasurer; C. M. Harter, recording secretary; Mrs. Anna Eroh, corresponding secretary.

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Lancaster District

—The twelfth annual convention of the Lancaster District Luther League of Pennsylvania will be held in Trinity Lutheran Church, New Holland, Thursday, December 27, 1906; morning, afternoon and evening sessions. The principal addresses will be delivered by Prof. J. Fry, D.D., of Philadelphia, and the Rev. Dr. Enders, of York.

Bangor District

—The twelfth annual convention of the Luther Leagues of the Bangor District was held in Christ Church, Stone Church, the Rev. W. F. Heldt, pastor, on Tuesday, October 23. After the devotional service, conducted by Rev. L. Trump, Mr. H. O. Horn cordially welcomed the delegates, and the president, Mr. Milton Speer, responded. The presentation of the subjects, "The Individual Duty of the Luther Leaguer Toward Local Work" and "The Individual Duty of the Luther Leaguer Toward General Work," by the Rev. L. D. Lazarus and G. D. Druckenmiller, respectively, evoked an interesting and profitable discussion. This was followed by the transaction of business. Fifty-four regular delegates responded to their names and two new Leagues were received, the one of the Lutheran Church at Belfast, Rev. A. E. Erdman, pastor, and the other of St. John's Church, Nazareth, Rev. G. D. Druckenmiller, pastor, organized during the pastorate of Rev. L. D. Lazarus, when the congregation still worshipped in a Union church. A delegate was appointed to represent the District League at the next State Convention in 1907. Mr. Milton Speer was elected president; Mrs. E. R. Steinmetz, secretary, and Harry O. Horn, treasurer. An invitation to hold the next convention in St. Mark's Church, Delaware Water Gap, was gratefully accepted. At the evening service an able address on "What Has the Luther League Accomplished?" was delivered by Rev. H. F. J. Seneker, of Easton. The local League in its characteristic manner very hospitably provided for the entertainment of its guests, who in turn showed their appreciation in a very marked degree.

OHIO

North-Eastern District

—The next convention of the District League of North-Eastern Ohio will be held on February 22 at the First English Church of Cleveland.

—The Luther League of Trinity Church of Akron gave a reception, Wednesday evening, November 21, to the Luther League of St. John's Church, of the same city. A literary, musical and social program was enjoyed.

—The Luther League of St. John's Church, Akron, Rev. E. C. Billing, pastor, has adopted the Luther League Topics instead of the Epworth League Topics, which they had been studying.

—The Luther League of the First English Church, of Kent, Rev. Abram Miller, D.D., pastor, has adopted the Luther League Topics, instead of the Christian Endeavor topics, which it had been using.

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Springfield District

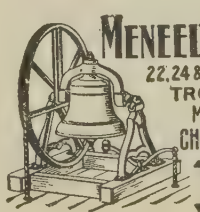
—The annual Luther League convention of the Springfield District met in Calvary Lutheran Church, Springfield, November 16. The meeting took the form of an echo meeting of the Canton National Convention. The meeting was addressed by H. C. Summers and H. C. Garvic, of the Seminary, and Rev. H. S. Lawrence, of the Fifth Lutheran Church. After reports had been received the League elected the following officers for the coming year: President, Grover Leonard; corresponding secretary, Miss Charlotte Carney; recording secretary, Miss Clara Meischner, of Urbana; treasurer, Roy McGovern, of St. Paris.

Miami Valley District

—The annual convention of the Miami Valley District of the Ohio Luther League is to be held in Emmanuel's Church, Germantown, Ohio, Rev. A. F. Siebert, D.D., pastor, on Friday, December 28. All young people's societies in connection with Lutheran congregations located in the Miami Valley and down to Cincinnati and Newport, Ky., are requested to send delegates.

Ohio Valley District

—The first convention of the Ohio Valley Luther League was held October 27 in Zion Lutheran Church, Wheeling, W. Va. The District League was formally organized in Trinity Lutheran Church, Bridgeport, Ohio, November 2, by Rev. Luther M. Kuhns, General Secretary of the Luther League of America. This League has the distinction of being the first organization to adopt the District constitution recently adopted by the National League at Canton. The opening services were conducted by Rev. Yount, of Morgantown, W. Va. Henry A. Nolte made a short address. The following permanent officers were elected: President, Henry A. Nolte; vice president, Ottomar Hildebrand; treasurer, Miss Augusta Schiebe; recording secretary, Logan Rose; corresponding secretary, Miss Minnie Helling. Miss Lulu Kuckuck, of Martin's Ferry, read an interesting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paper on "Practical Church Work for the Luther League." Miss Clara Strobel, of Wheeling, presented a report of the National Convention at Canton, which was very interesting. The devotional service of the evening session was in charge of Rev. A. L. Benze, of Wheeling. Rev. F. C. Longaker, of Parkersburg, W. Va., delivered a very able address. Rev. Samuel Schwarm, of Wheeling, made a short address on the work of the League. President Nolte announced the following standing committees: Executive committee, Rev. Samuel Schwarm, Rev. Yount, Rev. S. B. Stupp, Rev. Johannas, Rev. A. L. Benze, Harry Kauner, Rev. J. A. Toensmier and Ottomar Hildebrand. Press committee, Miss Clara Stobel, Louis Lippi, Miss Anna Neiman, Harry Stupp, Miss Bertha Helling, Paul Yount, Miss Clara Meyer and F. F. Fankhauser. Extension committee, Henry Beneke, William Kaiser, Rev. Longaker, Miss Mary Juergens, Victor Kehover, Rev. A. C. Sumons, Miss Carolina Schrebe and Miss Emma Wendel. The convention closed with the Vesper service.

INDIANA.

—An enthusiastic Luther League rally was held in the First Lutheran Church, Mishawaka, Rev. L. W. Steckel, pastor, September 10. General Secretary Rev. Luther M. Kuhns delivered the principal address, speaking of the history and power of the Luther League. His address was well received and the meeting made a strong impression upon the community.

ILLINOIS.

Tri-City District

—The Tri-City District Luther League held its annual convention December 8 and 9, in Grace English Lutheran Church, Rock Island, Rev. C. E. Hoffsten, pastor. An unusual amount of enthusiasm and cordial fellowship prevailed. Dr. L. A. Johnston, D.D., of the Moline Swedish Church, delivered the principal address. John H. Hauberg gave a report of the National Convention at Canton, Ohio. At the banquet held Saturday evening, toasts were given by Rev. W. H. Blancke, D.D., president of the Iowa State League; Miss Adelia Leonard; Mr. Voigt, Martin Rudgren and others. At the business session the following officers were elected: President, Mr. A. N. Brissman, 837 Nineteenth avenue, Moline, Ill.; first vice president, Dr. W. H. Blancke; second vice president, Dr. L. A. Johnston; third vice president, Rev. C. E. Hoffsten; recording secretary, Miss Emma Heden; corresponding secretary, Miss Ellen Nystrom, 1726 Eleventh avenue, Moline, Ill.; treasurer, Mr. Clark Swanson.

SOUTH DAKOTA.

—The new officers of the Luther League of Trinity Lutheran Church, Yankton, Rev. O. A. Anderson, pastor, are: President, Lillian Nyberg; vice president, Edith Madsen; secretary, Lillie Swanson; treasurer, Albert Nelson. The League is four years old, and while the membership is not large it holds regular devotional meetings, using the Topics, and is a potent factor in the Church's strength.

IOWA

—The twelfth annual convention of the Southern Minnesota and Northern Iowa Central Luther League, was held at Blooming Prairie, August 21, 22 and 23. This district comprises twelve Luther Leagues or Young People's Societies, nearly all of which were well represented at the convention.

The first session was held Tuesday evening, Rev. O. Mostrom, of Lawler, Ia., officiated as chairman. A welcoming address was given by Rev. Osm. Johnson, of Blooming Prairie, and responded to by Rev. Mostrom. Rev. Gustav Stearns, of Milwaukee, delivered the annual address, entitled "The Apostle Paul's Secret."

Immediately after this session the delegates and visitors were tendered a reception by the local League at the West Hotel, where refreshments were served and a hearty welcome was extended to all the visitors.

At the second session, on Wednesday morning, Mr. Odean Hareid, of Albert Lea, presided. The first part of the session was devoted to the reading of reports by the officers, committees and the various Luther Leagues represented. The Credential Committee presented its report, showing eleven Leagues represented. The balance of the session was occupied by Dr. M. O. Bockman, who very ably delivered an address entitled "Den unge og Idealet." Immediately after this address an offering for the Home Mission, amounting to $51.35, was taken.

The afternoon session was devoted to the reading of five-minute papers on various mission topics.

Upon request, Dr. Bockman gave a general discussion on the subject, in which he complimented the writers for the sound Christian thoughts brought forth in the papers, and expressed his appreciation of the good work done and the services rendered the church by Luther Leaguers.

At the Wednesday evening session, Student H. J. Glenn, of St. Olaf College, delivered an address on "Our Missions."

The last, or business, session occurred at 8:30 o'clock Thursday morning. The election of offi-

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cers took place with the following result: President, Rev. M. E. Waldeland, St. Ansgar; general secretary, Miss Sophie Boe, Silver Lake; recording secretary, Ignatius Bjorlee, Northwood; treasurer, E. O. Habberstad, Blooming Prairie; district visitor, Rev. O. Mostrom, Lawler, Ia.

It was decided that the local Leagues be instructed to contribute a sum of money for an extension fund, to be used by the Extension Committee in its work. An invitation for the convention to hold the next annual convention at Northwood, Ia., in 1907, was accepted by the convention.

WASHINGTON.

Puget Sound District

—The Puget Sound District Luther League held its fourth convention at Everett, in St. Paul's Lutheran Church, October 23 and 24. The topics discussed were: "How to Make a Luther League Service Interesting and Effective," "A Genuine Luther League Society," "What Can the Leaguer Do for His Church?" The Rev. Theo. Schoenberg, D.D., of Bellingham, delivered a most eloquent and interesting address on "What the Luther League Means to the Local Church and the Young Lutherans." Every League in the district was represented by a full delegation and also by their pastors, and many interested friends of Everett and surrounding cities were present. The music was very enjoyable all through the convention. The special music on Rally evening, rendered by Miss Ethel Norman, of Everett, was appreciated by all. The session closed with the singing of the Rally Hymn. All were agreed that this was the best and most successful convention in the history of the District League.

West Virginia District

—One of the immediate results of the National Luther League Convention at Canton was the organization of the West Virginia District League. A Rally of Lutheran young people was held in Trinity Church, Bridgeport, Ohio, Rev. A. C. Sumons, pastor, on the evening of November 2. Representatives were present from a number of churches in Wheeling, Benwood and Martin's Ferry. The National Secretary, Rev. Luther M. Kuhns, effected the organization. The officers chosen are: Henry A. Nolte, Esq., president; Ottomar Hildebrand, vice president; Logan Rose, recording secretary; Miss Minnie Helling, corresponding secretary; Miss Augusta Schrebe, treasurer. The executive committee consists of Rev. A. C. Sumons, Bridgeport, Ohio; Rev. Samuel Schwarm, D.D., Wheeling, W. Va.; Rev. Albert L. Benzé, Wheeling, W. Va. It was resolved that this new District League be the first to adopt the model constitution for District Leagues recommended by the National Luther League at Canton. The first regular meeting of the newly formed West Virginia District League will be held in the First German Lutheran Church, Wheeling, W. Va., Rev. Albert L. Benzé, pastor, Tuesday, November 27, afternoon and evening. The principal speaker will be the Rev. Frank C. Longaker, of Parkersburg, W. Va.

NORTH CAROLINA.

—Lenoir College has two Luther Leagues, one for the students of each sex. To encourage the Mission spirit and provide information on this subject the Leagues hold a joint Mission service once a month.

The Juniors in December

Address Junior League correspondence to C. Elvin Haupt, D.D., Lancaster, Pa.

THE MONTH.

Dear to the hearts of our boys and girls is the snow-capped month of December. We twine with laurel and juniper the halls and walls of the house of the Lord, and trim with myrtle and holly the precious name of the Christ child, while we watch and wait during the gray twilights and tarry amid the sighing of the winds for the glimmer of the first lights and the clang of the first note, at the swinging of the old, frost-rimmed, waiting bell, of the high tower, that changes our advent into Christmastide.

Like the Holy Bible, with its old and new Testaments, prophecy and fulfilment are both in evidence in this month; for Advent points to Christmas, and the joy of the answer: "Unto us a child is born, unto us a Son is given," will have broken the long darkness and stillness of waiting and hoping, and sent out light and song.

The two-faced Janus, of the myths of old Rome, is suggestive of December's days. The new church year is already open, for the season of Advent is begun, while the old civil year is yet looking backward, and has not yet closed its gates and sealed its records.

Now is the time for plans to be laid for the new year, and gifts to be provided for the loved ones. May all gather around Him who is the Tree of Life, the Joy of the World, the Gift of God, the Righteous Branch.

Let us choose a few choice bits of thought:

"To look up and not down,
To look forward and not back,
To look out and not in,
And to lend a hand."

—

"There's nothing gained by fretting;
Gather your strength anew;
And, step by step, go forward,
Let the skies be gray or blue."

"He who thanks but with the lips,
Thanks but in part;
The full, the true thanksgiving,
Comes from the heart."

"A falsehood is like a snowball; the farther you roll it the larger it grows."—Martin Luther.

"My boy! At all times tell the truth,
Let no lie defile thy mouth;
If thou'rt wrong, be still the same;
Speak the truth and bear the shame."

"Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying *words*.
Thoughts unexpressed may sometimes fall back dead,
But all your speed can't catch them when they're said."

Suggestions.

Another grand convention!

We note that growing attention is being given to Junior League work in nearly all the district Leagues, East and West.

Will the Juniors have a good time during the Christmas season?

It is surprising to note how the interest is spreading in the work among the friends of the Juniors!

Surely when so much is possible within the sphere of the Church, in her schools and her Leagues there is no need to go beyond the congregation to find the work or the field.

The best worker for Christ is the quiet, steady, even-spirited, patient laborer, who keeps on day by day, carefully, intelligently, fervently, without making any great noise about it, and without becoming discouraged by disappointments. He works for and with Christ.

There is no use to give your soul to Satan. He can do nothing with it after it is in his power. It would be as useless as a diamond tied up in a rag. He does not even care for your soul.

The wise men's star led them to the manger, our Luther League rose guides all men to the cross.

The year comes gently and gives itself to us day by day; not all at once. So God does not reveal all that He has in store for us, at first; but steadily. Thus that which begins at the font ends at the throne.

Ideas for a Junior League Christmas Festivity.

Festoons of evergreen, interwoven with the colors.

A prelude (organ, piano, orchestra, pianola).

A chorus for leading the hymns.

A Scripture reading, selected to suit the occasion.

Prayer, by the pastor, leader, or in unison.

Solos.

Instrumental music.

Recitations.

Christmas hymns.

Topic, "Christmas in All Lands" (illustrated by views, costumes, short addresses, dialogues, etc.).

Offerings in behalf of some charity.

Distribution of simple gifts, light refreshments, etc.

Social fellowship.

Plan for a Social Gathering of Juniors.

Arrange the room as much as possible to accommodate a goodly number of young, happy-hearted people. Let it be as cozy as possible. The pictures might all be of a sacred character. Mottoes might be suspended, or written on the blackboard, consisting of appropriate Scripture or other quotations. Flowers, banners and festoons of the League's colors portraits of Luther, Melanchthon, Muhlenberg, etc., may be utilized.

The exercises might open with a chorus of welcome, or of praise to the Lord, under the direction of the proper leader. And the order of opening given in the Hymnal and the Topics might be used.

Then might be given historical sketches of the organization of the League, a travel talk by one who has been abroad, letters of greeting from old and absent members, or original work of any kind, interspersed with music, vocal and instrumental.

There should be time for meetings and greetings, as well as the program.

Very light refreshments may, possibly, be served.

It is a wise Junior League that does not fail to care for the sick members and that thinks of the welfare of old people, by treating them with all true respect, wherever met.

The photographs of the bright, happy boys and girls make a fine decoration for a room for the Juniors, if placed in a line on a "plate-rail" about four and a half feet from the floor, around the walls.

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